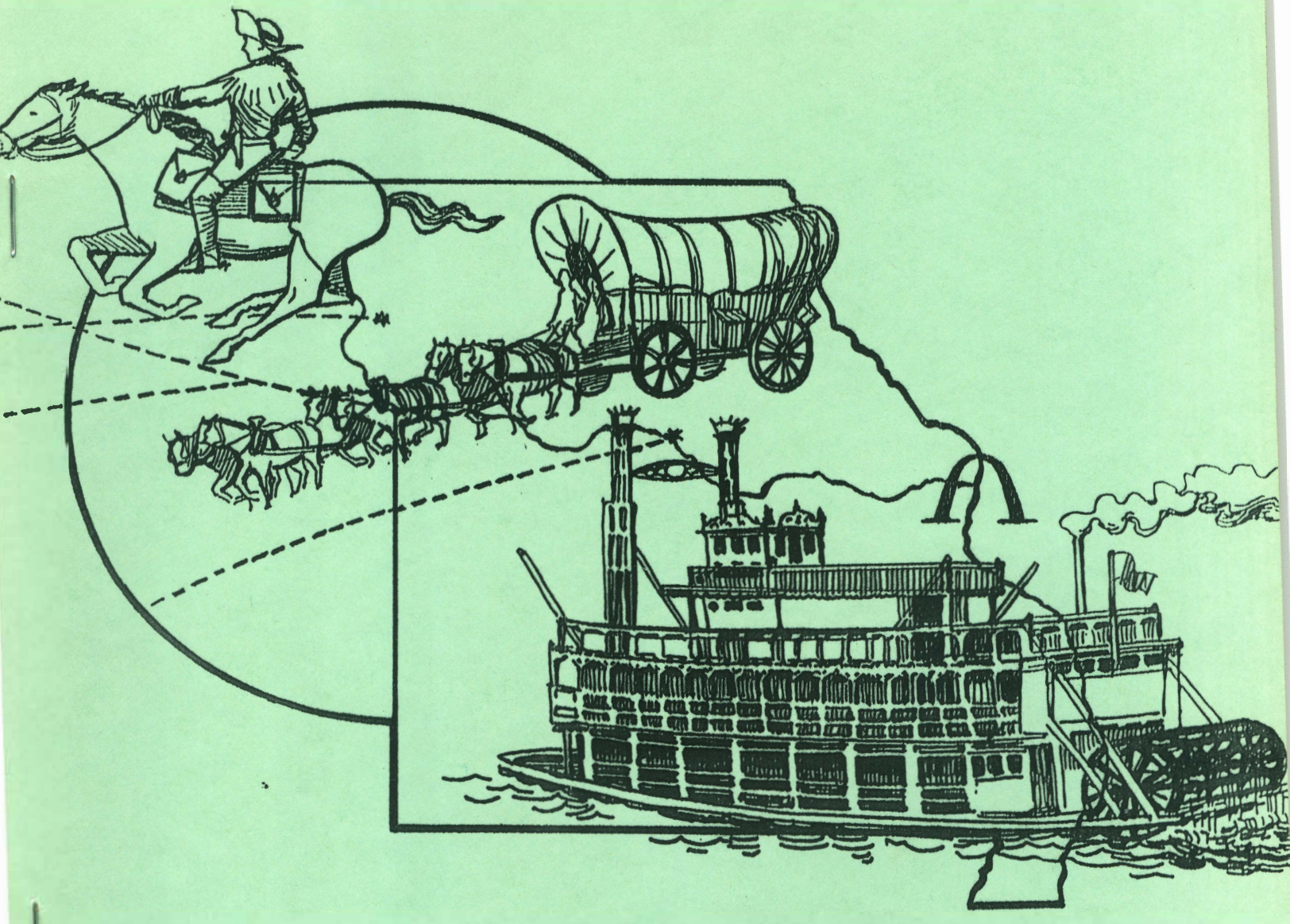
Fall 1985



Toward the Setting Sun

TOWARD THE SETTING SUN

The Historical Journal

of

The United Methodist Church

The Missouri Area

Volume IV, No. 1 October, 1985

From the Editor:

In this issue of Toward the Setting Sun, you will find the Historical Address given to the Missouri East Annual Conference by your editor. The topic, "Missouri---the Mother of Conferences", was intended to reflect the intentionality for mission, evangelism, and church growth in the nineteenth century in Missouri. There is much we could learn from our past about strategies for church growth in the present and future. As I researched that article, I was struck again and again by the refusal of Misssouri Methodists to believe a task was impossible. The task was there---it needed to be done---they went out and did it. There is a danger in over-romanticizing the past, painting it with such a rosy glow that it discourages rather than inspires us. I hope that this essay has inspired and strengthened the work of evangelism in our day.

G. Gay Harris has written a brilliant paper on the work of the Palmyra Conference in pulling together the M.E. Church, South, after the War. (You are not a native Missourian if you have to ask which war.) Missouri and Missourians struck a spark in the church that kindled a fire of renewal. G. Gay is a member of the United Methodist Church of Green Trails, and serves as Assimiliation Co-ordinator on the church staff. She is a student at Eden Theological Seminary, preparing for consecration as a Diaconal Minister in the United Methodist Church.

This paper was written for the course in United Methodist History at the Seminary.

Bishop Hendrix was a "giant" in Missouri Methodism, and the subject of a very thorough biography by Bishop Ivan Lee Holt. This short sketch was taken from the Centennial Volume of Misouri Methodism. 1806-1906. The Methodist Episcopal Church South.

Memberships in the Historical Society, and therefore subscriptions to the journal, expire each year at Annual Conference. Therefore, unless you have renewed your membership, this is the last issue of the journal you will receive. A membership form is enclosed for your convenience. Please give the second form to a friend, and encourage a widening circle of members for the Society. Membership forms and checks should be sent to Mrs. Maurine Whitworth
5528 Tennessee
St. Louis, Mo. 63111.

We continue to ask for your contributions to the journal. We are interested in stories about local churches (an article in the Spring issue will be an "almost perfect" example of how a local church history should be written), articles from the West Conference, missions, ethnic ministries, women's work, biographies of important leaders. If you would like to write

for the journal, but don't know how to begin, we would be happy help you. We can provide a list of suggested topics, suggestions for resources, constructive criticism for your manuscript. Just drop a note indicating your interest to the address below. We're always happy to hear from you.

Toward the Setting Sun
Dr. John O. Gooch, Editor
500 Tuxedo
Webster Groves, Mo. 63119

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MISSOURI----THE MOTHER OF CONFERENCES

In this year of the Bicentennial plus one, we are challenged by a future that looks anything but promising. So we turn our thoughts to the past, not just to celebrate, but to learn. Methodism faced a tough challenge in the new Louisiana Territory---met the challenge and became a great church. How did they do it?

Methodism flourished in Missouri because Methodists thought it could. It flourished because Methodist leaders were intentional about church growth. It grew because there were specific strategies for growth. And it became the 'mother of many conferences'. This is the story of growth in the episcopal Methodisms in Missouri, and particularly of the Methodist Episcopal Church, South, after 1844. The story could be repeated for other branches of the Wesleyan family. But there are limitations of space and time.

EARLY DAYS

1798---John Wesley had been in his grave for only seven years. George Washington was nearing the end of his second term as president. Wm. McKendree was still two years away from appointment as Presiding Elder in the Western District, and Protestant preachers were not welcome in Louisiana.

John Clark came anyway. According to an anonymous 'old-timer', writing in the t. Louis Christian Advocate,[1] Clark stayed on the east side of the Mississippi near the mouth of Wood River. At dark, a canoe from Missouri crossed the river and brought him over. He mounted a horse held ready and rode through the night to a settler's cabin. There, his little flock waited to hear him---and not complain if he preached too long. After preaching came a prayer meeting, and then Clark went back about an hour before dawn. This was south of St. Louis, though he sometimes also went to Bonhomme, and to settlements on the Mississippi north of the Missouri.

In 1804, the same year Mr. Jefferson's ambassadors bought Louisiana, Joseph Oglesby was appointed to Illinois and told to cross into Missouri to see what the prospects were for Methodist work. Oglesby reported to the conference in 1805 that there were 200 prospects for Methodist work in Missouri. There were only about 200 English-speaking people in the territory at that time.[2] Oglesby saw all of them as potential Methodists!

In 1806 John Travis organized the Missouri Circuit and reported 106 members at the end of that first year. [3]

From that beginning, the circuit riders moved out across the state, organizing classes and churches. As "J.H." said, "they followed the paths of the emigrant, sought him in his first rail-pen tent, or cabin, as the case may have been, and as early as possible preached to him the word of life."[4]

One sign of a healthy, growing, church is vocations. In 1815, the first young man raised and converted in Missouri went out to preach. His name was John Scripps and he was to have a long and honorable record in Missouri Methodism.[5]

In 1816, the Missouri Conference was organized. The very act of organization reflects a pattern of early Methodism. Conferences were organized while the frontier was still a territory, sometimes long before statehood. That first Missouri Conference included Indiana, Illinois, and Arkansas, as well as Missouri. The western boundary of the Missouri conference was fixed as "the remotest cabin toward the setting sun".[6]

Those early pioneers saw the whole world as a mission field. They were always reaching out to new areas, striving to win souls for Jesus Christ---except in the cities!

> How often had I heard the saying 'God made the country and there he will acknowledge and bless the people, but the devil made the towns and those who live in them are unapproachable by preaching'; hence they neglected the towns---circuits were formed and called after some river or creek, while perhaps the principal town...could not have even the advantage of preaching....It was probably from this cause, in part, that during the twelve years in which Methodism had been operating and forming circuits in Missouri, that no continuous effort had been made to form a society in St. Louis, the principal town of the state.[7]

It was not until 1820, when Missouri was on the brink of statehood, that Jesse Walker began his mission in St. Louis. That is another story, but note that when the 1822 conference met in the new church in St. Louis, it had 127 members.[8] Once the Methodists dared to face the devil in the cities, they were as intentional about growth there as anywhere else.

Riding the circuit meant being intentional about the work. In 1829, John Monroe was on the Monticello Circuit. He "travel ed 2,450 miles, preached 300 times, held class 96 times, love feasts 18 times, administered Lord's Supper 16 times, held prayer meeting 15 times, baptized 30 times, added in all 82; this done in 318 days".[9]

Samuel G. Patterson was appointed to the Bowling Green Circuit in 1834.

> To fill the appointments on this circuit the preacher had to travel about one hundred and seventy-five miles every round. The circuit extended...from near Troy on the south, to New London and Salt River on the north, and from Clarksville on the Mississippi to near Middletown in Montgomery (County). The regular preaching places were Bowling Green, Auburn, Paynesville, Clarksville, Louisiana, Frankfort and New London---seven towns. Besides these, Buffalo Knob, Wells, Republican meeting house, Ashley, Ingraims, Indian Creek, James', Blankenships', Tom Elys, Jacob Kribaums', Fuquas, Trimbles', Buffalo Meeting House, Gregory's Creek, Stradley's Digs, and Wm. Taylor's---sixteen country appointments; twenty-three in all. Besides these I had some side, irregular, appointments; all of these were filled every twenty-eight days.[10]

He preached, as was the custom, twice, and often three times,

on Sunday, and once every other day of the week. On the circuit there were no Methodist church buildings, and only two of any kind. Preaching was in homes, except at Bowling Green and New London, where services were held in the Court House. [11] This was a fairly typical circuit. No one told them it couldn't work!

The circuit riders, the true itinerants, were men with the restless pioneer spirit, as surely as Daniel Boone or Jedidiah Smith. They were restless, eager to see what lay beyond the next hills, always on the move. They were also the exception in Missouri after about 1820. They pioneered the work and moved on. The nurture was left to others and the local pastors, together with those conference members who had located or were supernumerary, were the ones responsible for the growth of the church. My own great-great-grandfather, Wm. P. Hulse, served as an itinerant for only one year. He was that year the Junior Preacher on the Lexington Circuit and helped organize the class which later became First United Methodist, Independence. After that year, he located for health reasons and was active in the church in Johnson County until his death.

CHURCH GROWTH AND EMIGRATION

Methodism made great gains in the early period simply by gathering into classes and churches those who had migrated from

the Old South. They were more intentional about mission to ethnic groups.

The first blacks in Missouri were slaves, brought first by the French to the lead mines, and then by settlers from the southeast. Jacob Lanius was typical of the circuit riders in his real concern for this black population.

> I have recently determined to pay more attention to our slave population than I have hitherto done. Great and mighty are the efforts being made for the salvation of the world---but nothing is being done for the slaves in our circuit....It really seems to me that if Christ died for them as well as for us they ought to be attended to. [12]

His concern, and that of others, bore fruit. In 1821, the year that Missouri became a state, there were 1,976 whites and 247 blacks who were members of the Methodist Church. Black members constituted 11% of the total.[13]

Initially, blacks responded well to Methodist preaching. There were many examples of blacks and whites worshipping together, and the development of some black leadership in class meetings, and in the ranks of local preachers and exhorters. Black membership levelled off in the 1830s and increased again after 1840. By then, blacks had already begun to form separate congregations under pressure from whites. In St. Louis, for example, there was an "African church" which in 1840 had 200 members---more than the black members of any other district---

except Columbia, which had 457.[14] In 1843, it had 350 members and was the largest church in St. Louis.

Division of the church in 1844, the pain of civil war and racial hostility, and the organization of separate black Methodist denominations and conferences after the war, led to a decline in black membership which lasted through the rest of the nineteenth century.

The great German migrations to America came after the failure of democratic revolutions in Germany in 1830 and again in 1848. In 1860, there were 88,500 Germans in Missouri alone. They settled in the great river systems which reminded them so much of their native land. St. Louis early became a kind of distribution center for German immigrants.

In 1841, Ludwig S. Jacoby organized Missouri's first German-speaking Methodist church in St. Louis---with 41 members out of a total population of some 15,000 Germans. It grew rapidly and established a second church in 1848. Between 1842 and 1849, churches were founded at Hermann, Pinckney, Boonville Jefferson City, Brunswick, Carrollton, Lexington, Independence, Weston, St. Joseph, and Canton.

Many annual conferences have grown out of the original Missouri Conference, but none was more dramatic than the establishment of the Methodist Church in Germany. From Missouri?

Surely not! But yes! In 1849, Ludwig Jacoby was sent out by German Methodists here to begin a mission in the land of their birth. Today's Methodist Church in Germany is the result of his mission.[15]

On October 28, 1852, the St. Louis Christian Advocate carried an open letter to Methodists in St. Louis, entitled "Another Church Wanted". It was a letter of concern for immigrants from European countries and called for workers for "the most important missionary field now open before the Methodist Church...in our own country". The author knew what would work among ethnic minorities. He held before his readers the model of the German churches and the great good they were doing. Then he cried:

> Who has cared for the Irishman? Oppressed and downtrodden at home, he fled to this country for refuge. The country received him with open arms---but who has opened for him the house of God, and invited his weary feet to turn in thither, where he might find rest for his troubled heart? [16]

The writer reminded his readers of Methodist roots in Ireland, pleading that the Irish not be left to become Roman Catholics by default because Methodist would not care for them. His project had the blessing of the bishop---the land had been promised---an Irish-born preacher was available. He called for a subscription for what he called the "first Irish church in the country---here in St. Louis!" A bit of mixed motive there---

but not too different from our own!

In nearly eight years of Christian Advocates, this was the only appeal for funds to build a church in order to organize a congregation. In every other case, either a few persons built the building on their own, or, as in the majority of cases, the congregation met in borrowed quarters. That may not be why this Irish congregation was never formed---but it is an interesting coincidence!

A resident ethnic group early came in for attention. Daniel Morgan Boone, a son of Daniel Boone, was a government farmer in western Missouri in 1826. That title meant he was an agricultural advisor to the Indian tribes. It happened that his brother-in-law, Alexander McAlister, was a prominent Methodist preacher, so he wrote to McAlister, urging the establishment of a mission to the Indians of Kansas. McAlister in turn wrote to Jesse Greene, the Presiding Elder of the Missouri District.

> Dear Bro. Greene: I have just time to write a few lines by Br. Peery, in which I wish to call your attention to the Caw Indians, on your frontier. Col. Daniel Boone, who is the Government's farmer among those Indians, married Mrs. McAlister's sister, which circumstance has led to a correspondence between him and myself and the Government Agent of those Indians. Boone is among them, perhaps 30 or 40 miles from Fort Osage. He promises to do all he can for the support of a school among that tribe. The Agent also prom-

> ises to assist, as far as he can, and informs me that the Caw Indians, according to the provisions of a treaty with the Government, have a considerable sum of money set apart to support schools among themselves, and the Agent advises us to get in there immediately and secure that fund, and improve it to their benefit. I think you might visit them, and know all about it soon, and perhaps get some pious young man to go and commence school among them before Conference. In haste, your obedient Servant, Al. McAlister[17]

Greene went to Kansas and met with the Indian agent, who gave him a written request for the establisment of a mission.

Methodists have always known a good deal when they saw one. On September 10, 1830, the Missouri Conference voted to "get in there and get that money for a mission to the Kansas Indians"--and also for a mission to the Shawnees.[18] Bishop Roberts appointed Thomas Johnson to Shawnee Mission and Wm. Johnson to Kansas Mission. By the spring of 1831, there was a two-story log house in Wyandotte County to serve as a home, school, and church. A smallpox epidemic in the summer of that year delayed growth, but there were still 52 members in a Methodist society in 1832. In February of 1834, Thomas Johnson wrote to Greene:

> Dear Bro. Greene: We have great excitement in the Indian country; some of the leading men of the Shawnee Nation have lately surrendered their prejudices; twelve or fourteen have lately joined our society. The Peori Nation has submitted to the yoke of Christ; forty of them joined last Sabbath week. Write to us and let us know when you will come to see us. I will try to be at home. Yours, in haste, Thomas Johnson.[19]

In 1838, the Missouri Conference established a "central manual labor school" instead of one for each of six tribes. The Methodist Missionary Society pledged to give up to $10,000 for any one year, and the federal government gave 2,240 acres of land.[20] The Indian Mission Conference, organized in 1844, fell to the south church in 1845, and was abandoned during the war.

CHURCH GROWTH: HOW DID THEY DO IT?

They had a strategy for growth. David Rice McAnally was for years editor of the St. Louis Christian Advocate and a leading voice in the M.E.Church, South. He was also a leading spokesman for church growth. In an editorial entitled "Where is our proper Missionary Field?"[21] he argued for priorities in mission strategy---money given for missions should be spent where it would do the most good. And where was that?---the most important missionary field for Methodists was in this country. The thousands of immigrants coming in every year needed to hear the gospel.

> We should have missions---well-sustained missions---for our foreign born population of every class and of every grade. Besides this, we should see to it that every town, every village and every neighborhood throughout the country be well supplied with the ministrations of Christianity as held and taught by orthodox Protestants. This is indispensable. And where sections of the country are unable, or only

partly able, to support a minister, they should be assisted by the missionary contributions of others.[22]

His strategy was a sound one:

1. Enlarge each circuit, adding new preaching places, seeking out destitute neighborhoods. He argued for intentionality in enlarging the circuits. Each preacher should seek out new places to preach each year, instead of growing comfortable in the same old places.

2. Increase preacher's salaries. They cannot do as much as they want, he argued, because they have to spend part of their time in secular pursuits, in order to be able to feed their families.

In a later editorial, "Our Missionary Field---how is it to be Occupied?" McAnally faced the issue of the lack of trained preachers and teachers for every community. His remedy was to build up a good college to train men for teaching as a profession. In that light, he said, it was opportune that the St. Louis and Missouri Conferences "have resolved earnestly to go to work and by their united efforts build up a college proper..."[23] This was the beginning of Central Methodist College. McAnally also observed, in dead seriousness, that the conferences which had the best colleges also had the most efficient ministry, and the largest and most influential memberships!

GROWTH

The strategies worked. The persistence and enthusiasm resulted in growth. Lyle Schaller has said that, between 1800 and 1925, American Methodists organized, on the average, more than one congregation a day that continued in existence for at least a decade! Many others were organized that disappeared within ten years of their founding.[24] That's an incredible statistic---more than one a day! Missouri certainly had her share of those new congregations.

The late John Sites made a detailed study of church growth in two M.E. South conferences between the end of the War between the States and 1900.[25] In that 35 years, the St. Louis Conference increased from 8,000 members to 26,500, and from 80 churches to 279---more than triple in both cases. The Missouri Conference increased from 11,900 members in 138 churches to 44,500 in 476 churches---again more than triple. The net membership gain was 51,000, or 1,457 per year. That averages out to 4 new members per day!---every day for 35 years! The net gain in churches was 537, or an average gain of 15.3 churches a year. Not one a day, but certainly enough to give the rest of the denomination a boost.

How did they do it? Four families in a neighborhood began to meet for prayer and Bible study; a group of women in a

community decided they needed a church and invited a pastor from a neighboring town to hold a revival. Pastors found a community without a church and started one. They met in schools, in homes, in churches belonging to other denominations in unfinished stores, in city hall, in the courthouse. Some of them completed a church building the year they were organized, others went for years in borrowed quarters.[26]

How did they do it? They didn't wait on conference programs, or special emphases, or financial aid. They saw a need and met it. An anonymous writer for the St. Louis Christian Advocate expressed the feelings of many when he called for a church extension association.

> There are 100,000 inhabitants in St. Louis and only eight southern Methodist churches. Why are there only eight?...From Wesley Chapel, in the southern part of our city, to Jefferson Barracks, there is not a Methodist church or congregation, we are informed; yet thousands and thousands of immortal souls live between those two places. We have no church above the Mound Methodist Church, but thousands of people live up there, many of whom desire to be members of our church.[27]

How did they do it? They did it by adding members to existing churches, even as they reached out to build new ones. Look at what happened to M.E. South churches in St. Louis in 1855.[28] First Church, with over 300 members, had a revival --- we don't know the results, since the author was too eager to tell us that five members of that church had been members of the first class in St. Louis organized by Jesse Walker in 1821.

Centenary (5th and Pine) had a 25% membership increase. Mound doubled its membership. Asbury had one of the most flourishing Sunday Schools in the city. Sixteenth Street doubled its membership---it had been a 'colony' from Centenary. City Mission organized Christy Chapel. First Boatmen's Church was ministering to the sailors and boatmen who swarmed into St. Louis. A sad note: Green St. African Church, which at one time had had the largest membership of any church in the city, was dying. The report says this was because of "the destruction of the northerners who are contending for the property."[29] The hard truth is, the church was destroyed by the two branches of episcopal Methodism fighting over it.

MOTHER OF CONFERENCES

Just as Methodism grew in Missouri, so it grew beyond the state, and the original Missouri Conference of 1816 was to be the 'mother' of many conferences across the west. We have already seen that the states of Illinois and Indiana were districts in that first Missouri Conference. That was the circumstance of geography and history. The French and Spanish had followed the Mississippi northward and founded settlements in Missouri before the great migrations westward across the Appala chians after the end of the Revolutionary War. The purchase of the Louisiana Territory in 1804, and the expedition of Lewis

and Clark had focussed national attention on St. Louis and the vast territories to which it was the gateway. Illinois and Indiana were only sparsely populated. So Missouri, with the largest population, gave her name to the Conference.

We have also seen the Indian Mission work in Kansas, resulting in the formation of an Indian Mission Conference.

In 1809, Wm. Stevenson moved to Belleview, Mo. He was a Methodist local preacher and was active in preaching and organizing new congregations. At Belleview he lived near the Moses Austin family, was a friend of Stephen Austin, and was to be as important to the history of Texas as the Austins.[30] In the fall of 1813, just after Stevenson had been ordained a local deacon, his brother came to visit from Clark Co., Arkansas. His accounts of life in Arkansas and the hunger of the people for the Gospel were a "Macedonian call" to Stevenson. Soon after that, he preached the first Methodist sermon in Arkansas.[31]. Of that visit, he said:

> the people had made a great many small settlements through the country from five to twenty miles apart. No wagon roads yet laid out, as they had generally moved on pack horses; nothing but horse paths...No ferry boats except on one or two rivers. We had to cross by canoes or rafts or on horseback....They pressed me hard to come, or get some preacher from the Illinois Conference to come and preach to them. I said...If I could not get a preacher sent to them, I would return next fall and stay as long as possible with them[32]

He returned in 1814 and began Methodist work "from scratch".

By 1815, he had organized a circuit with 92 members. He was received into full conference membership that year, even though he did not make the conference session. At the time conference met, he was preaching to a small group of trappers and outlaws at Pecan Point, Texas, becoming not only the first Methodist preacher in Texas, but the first Protestant one![33]

In 1816, the Missouri Conference appointed Stevenson to Hot Springs, and he took with him a group of Methodists from Belleview. It was a member of this group who preached the first Protestant sermon in Little Rock.[34] In 1818, Pecan Point became the first Texas town to be named in the appointments of the Methodist Episcopal Church when it appeared in the official minutes of the Missouri Conference.[35]

There is more. The Oklahoma State Historical Society credits Stevenson with holding the first Protestant service in what is now Oklahoma---somewhere along the Sulphur Fork of the Red River, in 1815.[36]

The founder of Methodism in Arkansas, Texas and Oklahoma. A worthy career for any man. But Stevenson was not done. In 1825, he reported to Bishop Roberts that he had sufficient ground for a 4 weeks circuit around Natchitoches, Louisiana! He held a camp meeting in that area and organized a circuit. In 1826, Natchitoches--and Stevenson--were transferred from the Missouri to the Mississippi Conference.[37]

Under the terms of the popular sovereignty of the Kansas-Nebrask Act, those territories were opened to white settlement in 1854. That same year, W.H. Goode preached the first sermon among white settlers in Kansas, at a cabin north of what is now Baldwin, Kansas. The Missouri Conference, M.E. Church, formed the Kansas and Nebraska Mission District that same year, with Goode as the Presiding Elder, and 7 pastors. The General Conference of 1856 authorized the forming of the Kansas-Nebraska Conference as a separate body.[38]

The 1867 minutes of the M.E. Church, South, Missouri Conference, list appointments to the Montana District! In 1869, that district had six circuits, four of them supplied with preachers. Those same minutes list appointments to the Colorado District.[39]

Missouri---Gateway to the West---Mother of Conferences. Dr. Albea Goldbold's study of the "family trees" of the Methodist conferences at the time of union with the Evangelical United Brethren indicates the results of Missouri Methodist effort to reach that "remotest cabin". Conference boundaries have changed. Conferences have merged and divided. But a trace through Dr. Godbold's study gives us a list of twenty-one present day conferences which are descended from the Missouri Conference of 1816.[40]

Little Rock	Missouri East
North Arkansas	Missouri West
Rocky Mountain	Nebraska
Northern Illinois	Oklahoma
Central Illinois	Oklahoma Indian Mission
Southern Illinois	Central Texas
Northern Indiana	North Texas
Southern Indiana	Northwest Texas
East Kansas	Southwest Texas
West Kansas	Texas
Louisiana	Yellowstone.

Add to that the Methodist Church in Germany! Missouri Methodism has every right to be proud of the fruits of her labors.

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26. taken from Richard Seaton, History of the United Methodist Churches of Missouri Missouri Methodist Historical Society, 1984

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35. Methodism Moves Across North Texas p. 24

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40. Albea Godbold, "Table of Methodist Annual Conferences, (U.S.A.)" Methodist History 3:1, October, 1969, pp. 25-65

"A REMNANT SHALL REMAIN"

The Palmyra Manifesto and Southern Methodism

G. Gay Harris

The War Between the States. There is a vast wealth of literature, both factual and fictional, which captures one's imagination with bold, romantic stories of an emergying nation rent in two over the issue of slavery. The web of consequences is a complex of moral, economic, and legal questions. The birth and history of the Methodist Episcopal Church seems peculiarly intertwined with the birth and history of the United States of America. This is particularly evident in the events concerning the Civil War. The destruction and death wrought by the war was an abomination. Contrary to the oft-repeated cliche that the United States has never lost a war, one could argue that, in the Civil War, there was no winner, there was not a ceasing of hostilities, but only a change in the form of the warfare. Reconstruction fanned the embers of hatred and bitterness. The constitutional question regarding the legality of states' secession had been decided, but the question of economic competition between the largely industrial North and the agrarian South continued. Many of the practices which fostered racial discrimination were perpetrated in new guise.

The South was not just beaten, but beaten to her knees.[1] The extent of the devastation and the wanton greed of the administrators of Reconstruction reinforced the divisions so that Reconstruction was not a time of healing and rebuilding as a United States of America, but a joining of northern states and southern states, each with its own fierce pride and loyalty to its own region.

It was in this atmosphere of bitterness and mistrust that all elements of society on both sides began the business of picking up the pieces and putting life back together again. Religious institutions, too, had to evaluate their circumstances and chart new courses. Methodism had some particularly deep wounds to heal, due to the internal schism which had preceded the war by nearly twenty years.

The following is a recounting of the events which led to the schism in the Methodist Episcopal Church and the significance of a meeting of a group of clergy and laity of the Methodist Episcopal Church, South, in Palmyra, Missouri, shortly after the war's end. These men formulated a document, commonly known as the Palmyra Manifesto, which became a rallying point for Southern Methodism. The Confederacy was beaten in a civil war, but the issues which caused the division of the Methodist Episcopal Church in 1844 were still viable and new issues had compounded them in the intervening years. Issues of church

polity, policy, and property had not been determined at Appomattox. The small group meeting at Palmyra was the first to demonstrate that the Methodist Episcopal Church, South, was committed to maintaining its independence as a separate ecclesiastical body and to persevere in the reacquisition of property confiscated by both the Methodist Episcopal Church and Federal troops in the course of the War.

THE GREAT SCHISM IN MISSOURI

North and South Before the War

The Methodist itinerant system, reinforced by local preachers and class meetings, was uniquely suited for meeting the spiritual needs of a new nation bursting forth on a vast frontier.[2] The commitment to "spread scriptural holiness throughout these lands" was taken quite seriously. The Methodist Episcopal Church grew as the country grew. It was not just a regional church, but one with influence nationwide. Norwood even states that Methodism was close to becoming something of an unofficial national church by the close of the Civil War.[3]

Issues of concern to the nation, then, would be of concern to the Methodist Episcopal Church. Slavery was a concern

from the beginning of American Methodism. The Baltimore Conference of 1784 specifically required that preachers holding slaves were to free them, then answered the following affirmatively for the record:

> Does this conference acknowledge that slavery is contrary to the laws of God, man, and nature, and hurtful to society, contrary to the dictates of conscience and pure religions, and doing that which we would not others should do to us and ours? Do we pass our disapprobation on all our friends who keep slaves, and advise their freedom?[4]

Further, in 1784 the Discipline of the Methodist Episcopal Church stipulated a rule providing for and requiring all preachers in the Church to dispose of their slaves permanently and prohibiting the buying and selling the bodies and souls of men, women, and children, with an intention to enslave them.[5]

Out of this arose the circumstance of the Church being involved in secular affairs (an unsavory position for some), in this case, a highly volatile economic and political issue. There were those radicals who were vehemently opposed to slavery and others who just as vehemently defended slavery. The controversy was further clouded by Methodist abolitionists. The first Methodist Anti-Slavery Society was organized in 1834; its activities revitalized the abolition movement within the church. Two groups were opposed to this society and the abolitionist movement in general: 1) those who supported the Colonization Society and 2) those who favored slavery and wanted to

maintain that institution without interference.[6] Then there were those caught in the middle, fervently grasping for some peaceable solution, fearing that the worst consequence would be for the church to be divided, with the South seceding. These wishful thinkers often hid under the cloak that these issues were not church issues. Bangs, in his History of the Methodist Episcopal Church, notes the following from the Bishops' Address at the General Conference of 1836:

> It cannot be unknown to you that the question of slavery in these United States, by the constitutional compact which binds us together as a nation, is left to be regulated by the several state legislatures themselves, and thereby is put beyond the control of the general government as well as that of all ecclesiastical bodies, it being manifest that in the slaveholding states themselves the entire responsibility of its existence or non-existence rests with those state legislatures.[7]

This attitude that the church should refrain from secular affairs led to a perversion of the church's mission, manifesting itself in the manner of the American Colonization Society and the controversial result of the Silas Comfort case in the General Conference of 1840. Comfort, a Presiding Elder of the Missouri Conference, had been censured by his conference for admitting the testimony of a Negro in a church trial. The General Conference sustained his appeal; further debate led to the passage of a resolution which condemned black testimony in church trials in states which prohibited it.

At the 1836 General Conference, those who hoped to prevent church division at all costs sided with the southern delegates in issue after issue regarding slavery interests.[8] The flames of the controversy were fanned by the withdrawal of Orange Scott and LaRoy Sunderland and other abolitionists in 1842.[9]

Conflict was inevitable at the General Conference of 1844. Leftwich argued that slavery was not the root cause of division, but only the occasion---that the real issue was one which remains with us now on the 200th Anniversary of American Methodism---that of the authority and integrity of the General Conference versus the authority and integrity of the episcopacy.[10] Both elements of slavery and authority came to the General Conference of 1844 vested in the case of James O. Andrew, Bishop from Georgia. Bishop Andrew had inherited two slaves from his first wife's estate. The girl refused to leave, even to go to the church colony in Liberia; the boy was too young to be freed. Furthermore, Georgia law prevented emancipation.[11]

At first, Bishop Andrew was requested by resolution to resign his office, but strong debate led to a "compromise solution" that he desist from the exercise of his office as long as the "impediment" remained. A.L.P. Green wrote of that conference that the northern delegates had a decided majority (150 to

the south's 52) and could do pretty much as they desired. He stated that the northern delegates wished to depose Bishop Andrew because he was connected with slavery and not because he was acting in violation of the law of God or of the church! Because a large portion of the membership of the church in the northern states believed slavery was contrary to the spirit of Christianity and since our episcopacy was a unit, Bishop Andrew belonged as much to the church of the northern states as of the southern states and since the northern Methodists would not receive him as Bishop, he must be deposed. Green further argued that the southern delegates went for the Discipline of the church as it was and used the law of the church to defend Andrew. The north went outside the Discipline and law of the church, substituting expedience, and deposed Andrew.[12] (One suspects partisanship in that statement!) Leftwich was even stronger in his argument. He claimed that it was upon the "construction of the constitutional powers of the church" that they disagreed. Did the constitution of the church confer upon the General Conference the power to depose a bishop on the basis of inherited slaves? Admitting possession of that power would establish the right to depose a man for complicity with democracy, republicanism, or anything else political.

As division became more inevitable, a Committee of Nine (six northern and three southern delegates) was appointed to

prepare a Plan of Separation[13] intended to provide a procedure in the event that the annual conferences of the slaveholding states found it necessary to unite in a distinct ecclesiastical connection. The plan might be summarized as providing for the establishment of a boundary which would allow individual societies, stations, and conferences along the border to determine by majority vote to which part of the church they wished to adhere. Ministers were given free choice of allegiance.[14] Provision was made for equitable pro rata division of the church Book Concern. Property of the Methodist Episcopal Church within the limits of the southern organization would be forever free from any claim by the Methodist Episcopal Church. Dr. Charles Elliott, who later achieved notoriety by denouncing the Church South as secessionist, was the first to move for adoption of the plan, avowing the necessity and expediency, not for schism, but for mutual convenience and prosperity. The vote on the various resolutions ranged from 135-153 affirmative and 22-12 negative. [15]

The delegates returned home and the plan was submitted to the southern conferences, all of which approved it. A constitutional convention was called in Louisville in May, 1845.[16] William Patton and Andrew Monroe were delegates from Missouri and expressed the special concerns of border states. Monroe voiced the opinion that confusion would result if Missouri went

north and that security lay with the south. Missouri would go south, both from principle and expediency. In view of the later controversy which developed as to whether the separation was, in fact, secession, it is noteworthy that Bishop Thomas A. Morris who presided over the Missouri Conference in St. Louis did not consider the organization of the Southern Church as a secession from the Methodist Episcopal Church.[17] Further, when the bishops of the Methodist Episcopal Church met in July, 1845, they passed a resolution resigning their jurisdiction over the southern conferences since they considered the Plan of Separation as binding.[18]

As prescribed by the Plan, the Southern Church called a convention in Louisville, appointing a General Conference to meet in Petersburg, Virginia, in May, 1846. The Conference met, approved the Plan of the Methodist Episcopal General Conference and the action at Louisville, appointed a Book Agent to receive proceeds from the Methodist Episcopal Church and commissioners for the Book Concern, and appointed Dr. Lovick Pierce as Fraternal Messenger to the Northern Church at its General Conference in Pittsburg in May, 1848.[19]

Up to this point, all the bureaucratic machinery had worked. But at the General Conference of 1848, Dr. Pierce was not recognized and the goodwill of the Southern Church was rejected.[20] That was but symbolic that the well-intentioned Plan

of Separation was inadequate. One of the main deficiencies concerned border disputes---such questions as: did the border shift as charges and conferences voted one way or another? How were the votes to be taken? What about interior borders? [20]

Another deficiency was the discovery that the required vote of the Annual Conferences to change the Sixth Restrictive Rule (relating to Book Concern proceeds) had not been obtained. Therefore, the Northern Church had not paid the pro rata share to the Southern Church. In order to set aside the claims of the Southern Church to the common property, the General Conference of 1848 declared the Plan of Separation as null and void so that there was no obligation to observe its provisions.[22] Ultimately the claims were taken before the Supreme Court of the United States. The main points settled by that decision were:

> That the Methodist Episcopal Church in the United States was divided.
>
> It was not a secession of a part from the main body.
>
> By the separation, neither division lost its interest in the common property.
>
> The General Conference of 1844 had the power to divide the Church into two distinct ecclesiastical bodies.
>
> The sixth restrictive rule did not deprive the General Conference of the authority and power to divide the church.
>
> The proposed change of the sixth restrictive rule was

> not a condition of separation, but to enable the General Conference to carry out its purpose.
>
> The separation of the church into two distinct parts being legally accomplished, the Plan of Separation must be carried out in good faith, and a division of the joint property by a Court of Equity follows as a matter of course.[23]

Although there were no property disputes in Missouri between 1845 and the outbreak of the War, there were many in other parts of the country, some of them highly controversial. Whenever such questions went to civil courts, the decision followed the precedent set by Chief Justice Marshall regarding the church in Maysville, Kentucky:

> There are not two distinct churches in the place of the M.E. Church of the United States--the one the M.E. Church, North, the other the M.E. Church, South--these two differing from each other only in locality and extent; each possessing in its localtiy the entire jurisdiction of the original Church.[24]

THE WOUNDS DEEPEN

The country was in a state of turmoil regarding slavery. Regional attitudes were not clearcut and the situation was especially exasperating in the border states. This was evident within Methodism. Methodists were divided almost equally among the three great regions (East, Midwest, and South) each with between four and five hundred thousand members. Approximately 150,000 members lived in border states. The Northern Church had roughly a two to one ratio over the Southern Church.[25]

Leftwich claimed that

> extremists, North and South, whether religious or political, found the heartiest supporters in Missouri; and that which brought the two sections together in organized warfare brought the citizens of the same neighborhood in Missouri, and even members of the same family, into the sharpest personal conflict.[26]

Hostilities were so rampant that they were not confined to the armies of the Union and the Confederacy, but involved lawless bands of armed men who committed all manner of crime in the name of one party or another.

The passage of the Kansas-Nebraska Act by Congress in 1854 created two new territories bordering on Missouri to the west. One unforeseen result was the explosion of violence and bloodshed which raged with steadily increasing terror for a decade. The Act provided that residents of new territories should decide for themselves whether to be a free or a slave state. Immediately both pro-slavery and anti-slavery proponents rushed to get emigrants to the new territories, and the Border War raged. Though allegations were made that preachers from both the Northern Church and the Southern Church were perpetrators of the warfare, those claims cannot be substantiated.[27] Between the "Jayhawkers" of Kansas and the "Bushwhackers" of Missouri, some whole counties were plundered, set afire, or depopulated. Homes and churches were seized, converted into barracks or stables, or just burned to the ground.[28]

One of the unfortunate consequences of the Great Schism was the erroneous identification of the political views of the Methodist preacher by the branch of the Church he served; that is, Methodist Episcopal as pro-Union, anti-slavery, "free soil"; and Methodist Episcopal, South as Confederate and pro-slavery.[29] The effects of the war on the church in Missouri happened because it was in Missouri, and not because it was Methodist. It is difficult to ascertain the truth of reported incidents; records were often exaggerated or vividly colored by the reporter's political views.[30]

Ministers of the Northern Church suffered their humiliations in the first year or two of the war. After Union military control was established in the northern half of the state and the vicinity of St. Louis, they found protection from those who would harm them. At least thirteen were forced to flee in the first months of the war. Those ministers in communities mainly southern in sympathy were looked on as abolitionists and treated accordingly. Ministers of the Southern Churcch seemed to have been treated even more harshly. In some communities they were regarded as agents of secession and instigators of rebellion. It was assumed that Southern Methodist and southern rebellion were identical. "People in a time of bitter conflict are rarely capable of making judgments in keeping with the facts of history."[31]

The distorted issue of "Northern Methodists" and "Southern Methodists" was further perverted by the Stanton-Ames Order issued by the U.S. War Department in November, 1863, which perpetrated an action popularly called the "Great Episcopal Raid".[32] This order, directed to commanding generals and all officers in the service of the United States, said in part:

> You are hereby directed to place at the disposal of Rev. Bishop Ames (M.E. Church) all houses of worship belonging to the Methodist Episcopal Church, South, in which a loyal minister, who has been appointed by a loyal Bishop of said Church, does not now officiate.
>
> It is a matter of great importance to the government, in its efforts to restore tranquility to the community and peace to the nation, that Christian ministers should, by example and precept, support and foster the loyal sentiment of the people. Bishop Ames enjoys the entire confidence of this Department and no doubt is entertained that all ministers appointed by him will be entirely loyal. You are expected to give him all the aid, countenance, and support practicable in the execution of this important mission[33]

Bishop Ames began appropriating the use of M.E. Church, South, properties which fell into this category of having no appointed clergy, regardless of whether the appointed pastor was in exile, in prison, in the army, or had been killed. Where Bishop Ames encountered resistance, he called upon military force to intervene.[34]

> ...when Northern Methodists, by military authority, possessed themselves of the property of their former brothers, an estrangement between two sections of Methodism was produced, wider and more bitter even than that occasioned by the War itself.[35]

Additionally, the Publishing House in Nashville had been seized by military officers and used for a Federal printing office and other purposes, at a great loss and damage to the property.[36]

INSANITY PREVAILS

End of the War Mentality

War at its best is controlled insanity; a war which quite literally pitted kin against one another must have been the most cruel of wars. After four long years, the reasons for the war were like "half-memories", the only purpose was to push on, to put an end to the fighting. In his book, A Stillness at Appomattox, Bruce Catton paints a vivid picture of the grim determination that characterized the last campaign.

> It could be written out concisely, and the telegraph instruments would click it off, and adjutants could read it before the troops at evening parade, with deep shadows dropping down through the rich dusk; and a grim eternity of war and the hardening of many hearts had gone into it, romance of war and knightly chivalry dissolved forever in the terrible acid of enmity and hatred, settlement by the sword coming at last to mean all-out war, modern style, with a blow at the economic potential cutting across the farmer's yard and dooming innocent people to the loss of a life-time's hard-bought gains.
>
> The war had grown old, and it was following its own logic, the insane logic of war, which had been building up ever since Beauregard's cannon bit into the masonry of Fort Sumter. The only aim now was to hurt the enemy, in any way possible and with any

> weapon; to destroy not his will to resist but his ability to make that will effective. The will might remain and be damned to it; if the will and the bitterness could be made impotent, nothing else mattered.[37]

Ferguson quotes General Sherman ruminating if perhaps he had not been too vigorous in his effort:

> Mourning in every household, desolation written in broad characters across the whole face of their country, cities in ashes and fields laid waste, their com merce gone, their system of labor annihilated and destroyed. Ruin, poverty, and distress everywhere, and now pestilence adding to the very cap sheaf of their stack of misery...[38]

George G. Smith writes of the post-war atmosphere:

> Few young people of this day can realize the dazed condition of those of us in the south who faced the changes of 1865, the revolution which had come almost in a day. The slave was freed, the State government was overturned, the very judge's seat was vacated. A soldier from a distant State dictated to the former owner of a hundred slaves what he should pay his ploughboy, and how he should treat his cook. The States which had been fighting because they wished to be out of the Union were now told they were out, and should stay out and be ruled as conquered provinces till the conqueror said, come in. The currency in the South was worthless; no coffee, nor tea, nor pepper---nothing save what it had from its own fields.[39]

Ferguson specifically addresses the conditions relative to the Church;

> In the remains of the population were not so many as half a million Methodists, subject to the same deprivation and humiliation as all Southerners but humiliated even more by the plight of the institution they had fashioned with pride in their principles. Now the shell of it was near outward collapse. Hundreds of church builings had been destroyed, casualties of cannon fire. Others had been dismantled for war use. Some remained in the hands of the military or of northern ministers, and some were simply abandoned, standing gaunt and idle, tombstones marking the

> futility of religion in the dread reality of war. Most Methodist schools and colleges had been closed, their endowments dissipated, their properties in disrepair, their students and teachers scattered. The structure and machinery of the Methodist Episcopal Church, South, the essence of its organization and the means of its functioning had suffered grievously. There had not been a session of the General Conference for eight years. At the time of the scheduled meeting in 1862, New Orleans, the place appointed for it to assemble, was in the hands of northern soldiers and preachers. Church papers had suspended publication, leaving Methodists stranded throughout the eleven states of the Confederacy without ways of thinking and writing about their common problems.[40]

The Methodist Episcopal Church was endeavoring to establish itself all through the South, to disintegrate and absorb the Southern Church. Some clergy of the Southern Church, losing faith in her future, began investigating possibilities with an Episcopal Bishop for a church union of the M.E. Church, South, and the Protestant Episcopal Church. Others were proposing giving up and going back to the Methodist Episcopal Church.[41] This last option seemed a foregone conclusion to many by as early as 1863.[42]

A TRUMPET CALL

Despite the devastation, a survey of the wreckage showed that there was still a remnant of the Southern Church. Signs of life came out of Missouri, the turbulent border state. There was no bishop in the state at that time; the patriarch of Missouri Methodism, Andrew Monroe, called a meeting of clergy

and official members within the bounds of the conference to a meeting in Palmyra on June 22, 1865.[43]

The consortium represented a cross section and included 24 preachers and 12 laymen. On the second day, Bishop Hubbard Kavanaugh arrived, lending both support and authority to the meeting. The purpose of the meeting was to assess carefully the future and status of the Methodist Episcopal Church, South. The major question was whether the Southern Church could serve a real pupose in the postwar period or whether the church had run its course. [44]

To assess the state of the church, each man in turn recounted the history and present condition of the church in the bounds of his work and within the range of his knowledge. A committee was then appointed to take these statements under consideration, deliberate upon them and submit a recommendation to the assembled body. William Leftwich, chairman of the committee, states that the first reading of the committee's report moved strong emotions within the group. The recommendations did not pass without the gravest deliberation and the most severe criticism. It finally passed, just as it came from the committee, without the change of a single word.[45] (See Appendix for the report.)

The document came to be known as the Palmyra Manifesto. Its pronouncements might be summarized as follows:

> ...the committee disavowed the slave issue as the only question separating the two Methodisms, asserted the integrity of the Methodist Episcopal Church, South, and urged that this integrity be preserved. For members to go into any other church at this moment of crisis would be to admit that association with slavery, now defeated, was the main characteristic of the southern church. Even with slavery eliminated and no longer an issue, there were features of the southern fellowship and claims to recognition that had to be respected. The manifesto ended by declaring that the Methodist Episcopal Church, South, regardless of attacks made upon it and attempts to absorb it, was an honorable, dignified, body and would remain so. It was not up for auction and its members would not be treated as penitents or traitors.[46]

The reviving press of the Southern Church reprinted the manifesto throughout the bounds of Southern Methodism. Leftwich records the word of a correspondent in the St. Louis Christian Advocate on December 7, 1865:

> Since the meeting of the preachers in Palmyra last June assured the faithful few of our Church that we intended to maintain our organization intact, they have, from the depths of their pious hearts, 'rejoiced with trembling', and, 'thanking God, have taken courage'.
>
> That meeting was an event of incalculable importance to the Church all over the State, because it reassured our people that their chosen ministers would not betray the trusts committed to them nor for sake them in the dark hour of trial.[47]

Bishop Kavanaugh reported that the people throughout the whole south felt and acknowledged the power of the Palmyra meeting upon the tone and spirit of the Church, and that it did much to shape the policy of the Bishops and leading men of the Church.

Bishop Marvin said that the reports of this Palmyra meet-

ing were to Southern Methodism in Texas like the clarion notes of a mighty chieftain calling the scattered knights to duty and to danger, and inspiring the courage and confidence of the Church throughout the whole South.[48]

The bishops gathered in Columbus, Georgia, in August of 1865. There they decided to take the Palmyra Manifesto as a starting point and to issue an episcopal address that would assert the will of the Southern Church to live, and to call a General Conference in New Orleans in April, 1866.[49] Their address was like the blast of a trumpet. "Whatever banner had fallen or been folded up, that of Southern Methodism survived."[50]

The General Conference, meeting in New Orleans, "influenced directly and indirectly by the spirit of the Palmyra Manifesto, proved to be one of the most significant and forward looking General Conferences in the history of American Methodism."[51]

In many ways the Palmyra Manifesto has become a mere interesting footnote in the history of Methodism; yet it is demonstrative of an action that could have been initiated only in the situation of a democratic church existing in a republic (a possibility to which John Wesley had been adamantly opposed!). In the lives of all human beings, there are those moments of truth when one must put aside all other concerns, personal and

corporate, and come to terms with how one is best to serve God. The consortium that met in Palmyra felt that their path was within the Methodist Episcopal Church, South.

They saw a clear distinction between the civil issue of slavery which rent the nation and the ecclesiastical issue of episcopal authority which split the Methodist Episcopal Church. Further, they refused to reunite with the Northern Church either as a matter of survival or expediency when the major points of difference on ecclesiastical matters had not been resolved. The thoughtful deliberation with faith and conscience and the firm resolve of that stalwart band of Missourians ignited the imagination of a devastated Southern Church, keeping it a viable and vibrant body for another three-quarters of a century. This enabled the two churches to come together at the Uniting Conference in Kansas City in 1939, each as a strong and separate body.

THE PALMYRA MANIFESTO

Your committee, in considering "the importance of maintaining our separate and distinct ecclesiastical organization", beg leave to present the following resolution and accompanying paper:

Resolved, that we consider the maintenance of our separate and distinct ecclesiastical organization as of paramount importance and our imperative duty.

The reasons are many and obvious. While we have maintained a separate and distinct ecclesiastical organization for twenty years, yet we claim original paternity and co-existence as a Methodist Church with the other branches of the great Methodist family in the country. Facts will not permit us to yield to any other Church of that name priority of age; nor in any other light than as an attempt to deceive the unsuspecting among our people can we regard the specious claims urged to the confidence and patronage of the Methodist public under the name of "Old Church".

In contravention of the Plan of Separation agreed upon by the General Conference of 1844---the legitimacy and binding force of which were recognized by the Supreme Court of the United States---the Northern wing of the church has acted in bad faith toward us in many ways.

And since that Church was forced by law to give to our Church her pro rata division of property---which she was too mercenary to do without an appeal to the highest judiciary of the country---she has persisted in an unprovoked and undesired war upon us---a war which has aggravated the questions of difference, widened the breach, and produced an estrangement of feeling and a destruction of fellowship for which she alone is responsible, and which we cannot even seek to remedy without compromising principles and yielding all self-respect.

Those who publish to the world that all differences between us are swept away with the institution of slavery are either ignorant of the facts or are trying to mislead the public. The question upon which the Church divided was not whether the institution of slavery was right or wrong, per se, but whether it was a legitimate subject for ecclesiastical legislation. The right or wrong of the institution, its existence or non-existence, could not affect this vital question. It is now abolished by Federal and State legislation, which event we

accept as a political measure with which we have nothing to do as a Church. And it remains for us to demonstrate our ability to exist without the institution of slavery, as we have existed with it, which we have already done in California and other places.

Now, if we go into the Methodist Episcopal Church, we will by that act yield the position we have so often taken, admit the charges we have so often refuted, and by accepting political tests of Church-fellowship, stultify ourselves and compromise the essential principles of the gospel. If we seek an alliance with or permit our Church to be swallowed up by any other ecclesiastical body so as to destroy our separate existence as a distinct organization, we admit the charge that with the institution of slavery we stand or fall.

The subject of Church reconstruction or consolidation has been widely discussed by the press and the ministry of the Methodist Episcopal Church (North), and reasons, both political and ecclesiastical, are urged with an ill-disguised pertinacity why we should consent to an absorption of our entire ecclesiastical body by that Church.

It cannot be disguised that what they failed to accomplish during the war by military order and authority they now seek to effect by ecclesiastical strategy and diplomacy---that is, to get possession of our Church property, and rather than recognize us now as a Christian Church entitled to their ecclesiastical fellowship and Christian fraternity (which they by formal vote of their General Conference refused to do in 1848) and in that way, and with a Christian spirit, seek to offer negotiations upon the subject, they prefer to ignore our existence, or, which would suit their purpose better, pronounce us disloyal to the government, and per consequence not entitled to an existence at all; then invade us and by misrepresentations seek to disaffect our people, disintegrate our Church, and inaugurate an ecclesiastical strife that will involve the third and fourth generations.

The only consolidation or reconstruction they would accept would be that we turn over to them our Church property and interests and influence; yield the whole field; confess that we have been in the wrong; indorse (sic) the politics of their Church as a condition of membership; and become political hucksters instead of gospel ministers; then even our motives would be suspected, and we looked upon with contempt for our cowardly truckling to party and power.

Again we affirm that our itinerant system has become a great moral agency in elevating the masses of the people, preaching the gospel to the poor and "spreading scriptural holiness over these lands". Under its widespread operations we have gathered the people together, planted Churches, organized Sabbath-schools, acquired Church property, built up and endowed institutions of learning, and become a moral and religious element of the country at least equal to any other Protestant Church.

The people have learned to look to our ministry for the gospel, to our Churches and Sunday-schools for religious instruction, and to our influence in restraining vice, encouraging virture, maintaining law and order, and promoting the well-being of society. We cannot, therefore, abandon our Church and people, betray the interests and trusts committed to us as a Church, without a plain and culpable disregard of duty that would subject us to the contempt and derision of the Christian public.

We are not at liberty to dissolve our ecclesiastical organization or permit our Church to be absorbed by any other, even should we desire to do so, for our people have been consulted as far as practicable, and they are unwilling to seek any other Church connection, but with great unanimity demand at our hands the maintenance of our Church organization intact.

It is, therefore, due the great mass of the people who oppose the prostitution of the pulpit to political purposes, it is due to our large membership who have been converted and gathered into the fold of Christ under our ministry, and who love our Church doctrines and discipline too fondly to seek any other fold now---it is due every principle of self-respect and ecclesiastical propriety that we maintain, with firm reliance upon the help of the Great Head of the Church, our organization without embarassment or compromise.

While these are some of the many reasons why we should adopt the above resolution, we desire most ardently to cultivate fraternal relations with all the evangelical Churches, and "as much as in us lies live peaceably with all men".

Wm. M. Leftwich, Chairman; John D. Vincil,
Wm. M. Newland 52

NOTES

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BISHOP EUGENE RUSSELL HENDRIX

Bishop Eugene Russell Hendrix was born in Fayette, Missouri, May 17th, 1847. He was born and reared in a Methodist home, both parents, Adam Hendrix and Isabel J. Hendrix, being members of the Methodist Episcopal Church, South. He was converted during a great revival held in Fayette, Missouri, March 14th, 1859, and joined the church the same date under the ministry of Rev. S.W. Cope. He was the first penitent in the great revival held at Fayette that spring; he had been under conviction since the previous spring, but supposed he was too young to ask for the prayers of the Church; his mother knelt by him as he gave his heart to God.

His religious life was deeply quickened when he felt called to preach the Gospel, and his life as a student for forty-five years has led him ever nearer to God. He was licensed to preach in Middletown, Connecticut, when a student at the Wesleyan University from 1864 to 1867; Rev. J.J. Pegg being the preacher in charge. He was recommended for admission on trial by the Quarterly Conference at Leavenworth, Kansas, where he was serving as a supply in the summer of 1869 and was received into the Missouri Conference in 1869; Rev. W.M. Rush, D.D., Presiding Elder, and Bishop Geo. F. Pierce, Presiding. He was ordained deacon by Bishop Pierce in his room at Chilli-

cothe, Misouri, in 1869, the Bishop being unable to preach or attend the public services on that day; was ordained Elder by Bishop H.N. McTyeire in September, 1870, at Leavenworth, Kansas.

The appointments filled are: Leavenworth, Kansas, 1869-1870; Macon, 1870-1872; Francis St., St. Joseph, 1872-1876; Missionary Tour around the world, 1876-1877; Glasgow, 1877-1878. President of Central College from 1878 to 1886. Elected and ordained (sic!) Bishop in 1886. Several hundred persons were received into the church under his ministry while pastor from 1869 to 1878, and he has ordained more than one thousand deacons and elders. He attended Central College until it was suspended during the Civil War, then the Wesleyan College at Middletown, Connecticut, where he was graduated in 1867; he attended also the Union Theological Seminary, New York, graduating from there in 1869. He was married to Miss Anne E. Scarritt, June 20th, 1872, and his children are: Mrs. Evangeline I. Waring, Mrs. Mary M. Simpson, Nathan Scarritt Hendrix and Helen C. Hendrix. He considers the founding of the Korean Mission as being possibly the most important event in his life. Liddon's Bampton Lectures on the Divinity of Our Lord, Shedd's Works, also those of Dr. H.B. Smith, old professors of his, are some of the books aside from the Bible that have been most helpful to him.